

Are You Rapture Ready?

This question has been repeatedly asked, and much of the debate usually ends up unresolved, but I believe Scripture is clear and meaningful as to why it is discussed in the Bible. It is a study that needs to be done systematically, going back to the Old Testament and other books in the New Testament. Caught up, snatched away in our Bibles is the word in Greek, Harpazo. Usually, the people who deny pre-tribulation rapture have been swayed to believe and argue that the rapture and second coming are the same event.

Harpazo is used thirteen times in eleven unique forms. It means to seize (in various applications): catch (away, up), pluck, pull, take (by force). It is used only once in the form we find in 1 Thessalonians 4:17, which is a phrase meaning to seize, carry off by force, seize on, claim for one's self eagerly, to snatch out or away.

Why is pre-tribulation important? It is a promise in which people can place their hope; it is both a reward and a matter of protection that the church is not made for the wrath of God. **(1 Thessalonians 5:9-10) For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with Him.** This aligns with **Revelation 3:10; “Because you have kept My command to persevere, I also will keep you from the hour of trial which shall come upon the whole world, to test those who dwell on the earth.** There was a fear in some that those who were sincere believers who had died would not be raised, but Paul reassured them that they would be raised first. **1 Thessalonians 4:13, But I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have no hope.** The obvious point of this verse is reassurance; Paul says, lest you sorrow as others who have no hope.

If ever there is a verse you believe you can cross out with a black marker because it makes no sense, then you need to study the verse again until you can discern why it is written. Trying to deny something and eliminate it from the Scripture would subtract. **Deuteronomy 4:2, “You shall not add to the word which I command you, nor take from it, that you may keep the commandments of the LORD your God which I command you. Revelation 22:18-19, 18 For I testify to everyone who hears the words of the prophecy of this book: If anyone adds to these things, God will add to him the plagues that are written in this book; 19 and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the Book of Life, from the holy city, and from the things which are written in this book.** There must be a purpose for this, which was a command at the beginning of the Bible and at the end. Talking away verses one does not understand is not proper study.

Look here at what is written at <https://www.gotquestions.org/last-trumpet.html>

“Why does it matter whether or not the trumpets are the same? God has given us His Word as the revelation of His plan of redemption, and that plan covers everything from creation to the new creation. Deuteronomy 29:29 says, “The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.” There are many things that God has chosen to reveal to us, and it is important for us to understand them so that we can obey Him. We don’t always understand why He does things, but we are called to trust Him for the parts we don’t understand and to study to understand the rest. As we look at the texts about these trumpets, it becomes clear that they are part of a chronology that God has given us of events in the last days. Whether or not we are still living when those events come to pass, they involve us, so we ought to know what God has revealed to us.”¹

Instead of arguing with people who hold opposite opinions about Scripture, ask the person you disagree with to define the verses they interpret differently than you do. It is far better to understand than to deny. Have patience and be open to discussion. When it comes to the Bible, we should try to resolve our differences. If iron sharpens iron, then these issues will prove to be beneficial. Perhaps both people are incorrect.

Are the Second Coming and the Rapture the same event? Not at all; Jesus does not set foot on earth at the Rapture; we are told He meets believers in the air. The denial of this seems strange to me, as though it is difficult to believe that the same God who created by speaking things into existence would not be able to save believers in this manner.

Many have taught that Joseph Darby originated this story on his own in 1830, having been led to believe it by a false prophetess named Margaret McDonald. Could he have done so? How could Darby have changed the very words we read today in Scripture in multiple versions of the Bible? What Darby did was draw attention to what was already written.²

1 Thessalonians 4:16-17; “For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.” Right after learning of the catching up, the rapture, we read of the dread some will face, 1 Thessalonians 5:3, for not being ready, and these will then be the tribulation saints, those who remained after the Rapture. **Revelation 7:13-14, Then one of the elders answered, saying to me, “Who are these arrayed**

¹ <https://www.gotquestions.org/last-trumpet.html>

² Brainard, Lee. Ten Potent Proofs For The Pretribulation Rapture (p. 7). Kindle Edition.

in white robes, and where did they come from?” And I said to him, “Sir, you know.” So he said to me, “These are the ones who come out of the great tribulation, and washed their robes and made them white in the blood of the Lamb.

I am giving you two handouts today, both covering this topic from opposing views. I would like everyone to take some time this week to read, evaluate, and look for errors in their justification. Mark them, and hopefully, next week, we will take the time to go over to see what you have discovered. I feel it is very important no matter where you stand after your study.

One needs to read Numbers chapter 10 to understand the trumpet's uses better. Again, the lesson being taught in the narrative of the Rapture is to be ready. The entire book of Revelation is about being ready. Through the letters to the churches, we find instances of each church's condition and where it fails. This demonstrates to us the history of the church and how the world tugs at man and his faith.

The first question we need to address is, What is the purpose of the tribulation period? If it is merely to destroy evil people, non-believers, why destroy them in front of believers? Does this sound like something our God would do?

The purpose of the tribulation concerns people who were sitting on the fence, not committing or surrendering to our Lord Jesus and those who would never believe. During this time, man will be judged, but there is something much more important we need to look at. The nation of Israel still has many who rejected the message that Christ died for our sins. This will be of the one hundred and forty-four thousand who will be sealed and protected during this time of trouble. These people will be people who witness the fate of those persecuted or tormented for not taking the mark of the beast. God brought forth a remnant who were left behind for the lack of faith but still have another chance, as does Israel, to believe—witnessing the vanishment of believers, those who now remain on earth after the rapture renders evidence needed to convince others of the truth. Some will die at this time for not taking the mark and confessing Jesus is Lord, persecuted, and put to death by the beast, but because of their new-found faith, many will be saved, and others, for their disbelief, will be sentenced to die.

God always has a way of bringing forward a remnant to testify of God's glory and powerful hand. The word (remnant) is used seven-hundred and nine times in the King James.³

³**Remnant** STRONGS H310: Old Testament usage.

Abbreviations

אָחַר properly substantive the hinder or following part (compare the plural)

1. adverb

a. of place, behind, twice Genesis 22:13 (many MSS. Samaritan Greek Version of the LXX Syriac Version Ol Ew read אַחַר see Di) Psalm 68:26 [Psalm 68:25].

b. of time, afterwards Genesis 10:18; Genesis 18:5; Genesis 24:55; Genesis 30:21; Judges 19:5 +; אַחַר in laws of P, as Leviticus 14:8, Leviticus 14:19; Leviticus 15:28; Leviticus 22:7; Numbers 5:26 and elsewhere.

2. preposition

a. of place, behind, after Exodus 3:1; Exodus 11:5; 2 Kings 11:6; Songs 2:9; Isaiah 57:8; אַחַר הָלַח to go after, follow Genesis 37:17; 2 Kings 13:2; 2 Kings 23:3; Isaiah 65:2; Ezekiel 13:3; Job 31:7; 1 אַחַר Samuel 12:14; מֵאַחַר from after 2 Samuel 7:8; Psalm 78:71; Isaiah 59:13.

b. of time, after Genesis 9:28; Leviticus 25:15 al. [and elsewhere]; אַחַר הַדְּבָרִים after these things Genesis 15:1; Genesis 22:1; Genesis 39:7; Genesis 40:1; 1 Kings 17:17; 1 Kings 21:1; Ezra 7:1; Esther 2:1; Esther 3:1; אַחַר כֵּן Leviticus 14:36; Deuteronomy 21:13; 1 Samuel 10:5; אַחַר זֶה (late) 2 Chronicles 32:9; followed by infinitive Numbers 6:19; Jeremiah 40:1; 1 Chronicles 2:24; Job 21:3; אַחַר עַד till after Nehemiah 13:19.

c. Nehemiah 5:15 strangely: Ew RV besides; but text probably corrupt, see Be Ry.

3. †conjunction אַחַר אַשֶׁר after that Ezekiel 40:1; and without אַשֶׁר Leviticus 14:43; Jeremiah 41:16; Job 42:7. As preposition & conjunction the plural אַחֲרֵי is much more frequently, which in any case must be used before suffixes.

Plural only construct אַחֲרֵי with suffix אַחֲרֵיךְ, אַחֲרֵי, etc.

1. substantive hinder part 2 Samuel 2:23 בְּאַחֲרֵי הַחֲנִית with the hinder end of the spear.

2. preposition

a. of place, behind, after Genesis 18:10 וְהוּא אַחֲרָיו and it behind him Deuteronomy 11:30; Judges 5:14; 1 Samuel 14:13; 1 Samuel 21:10 [1 Samuel 21:9]; Hosea 5:8 אַחֲרֶיךָ Behind thee! (sc. Look or The foe is); with a verb as הִבִּיט to look Genesis 19:17; 1 Samuel 24:9 [1 Samuel 24:8], הִנִּיעַ ראשׁ to shake the head 2 Kings 19:21 (= Isaiah 37:22), especially verbs expressing or implying motion, as בָּא to enter in (see Dr 2 Samuel 20:14) הִשְׁלִיחַ רֹדֶף, פָּנָה, מָלֵא, הִלַּח, הָיָה, דָּלַק, דָּבַק, בָּעַר (see these words).

b. of time, after Genesis 9:9 זָרַעְכֶם אַחֲרֵיכֶם your seed after you; similarly Genesis 17:7-10, Genesis 17:19; Genesis 35:12; Genesis 48:4; Exodus 28:43; Numbers 25:13 all P (also Deuteronomy 1:8; Deuteronomy 4:37; Deuteronomy 10:15; 1 Samuel 24:22 [1 Samuel 24:21]; 2 Samuel 7:12 ||), & with בְּנֵי Genesis 18:19 J (+ בְּיָתוֹ) Exodus 29:29 P Leviticus 25:46 H [Code of Holiness] Deuteronomy 4:40; Deuteronomy 12:25; Deuteronomy 12:28; Jeremiah 32:18, Jeremiah 32:39; 1 Chronicles 28:8; Proverbs 20:7, דוֹרוֹתֵינוּ Joshua 22:27; Job 21:21; Exodus 10:14; Judges 10:3 etc.; with infinitive Genesis 5:4 אַחֲרֵי הוֹלִידוֹ after his begetting Sheth, Genesis 13:14; Genesis 14:17; Genesis 18:12; Genesis 25:11 + often; אַחֲרֵיכֶן afterwards Genesis 6:4 אַחֲרֵי כֵן אַחֲרֵי אֲשֶׁר = afterwards, when, compare 2 Chronicles 35:20) Genesis 15:14; Genesis 23:19; Genesis 25:26; Genesis 32:21 [Genesis 32:20]; Genesis 41:31; Genesis 45:15 etc.; וְיָהּ אַחֲרֵיכֶן as a formula of transition chiefly in 2 Samuel (2 Samuel 2:1; 2 Samuel 8:1 || 2 Samuel 10:1 || 2 Samuel 13:1; 2 Samuel 21:18 ||) compare 1 Samuel 24:6 [1 Samuel 24:5]; Judges 16:4; 2 Kings 6:24; 2 Chronicles 20:1; 2 Chronicles 24:4; in late Hebrew זָאת אַחֲרֵי דָנָה Job 42:16; Ezra 9:10; 2 Chronicles 21:18 (+ כָּל-2 Chronicles 35:20 (do.); compare Aramaic דָּנָה אַחֲרֵי דָנָה Daniel 2:29, Daniel 2:45, and בָּאתָר דָּנָה Daniel 7:6, Daniel 7:7. — The local (metaphor) and temporal senses blend Psalm 49:14 [Psalm 49:13] וְאַחֲרֵיהֶם & after them (i.e. following, imitating them) men applaud their speech, compare Job 21:33.

3. conjunction אַחֲרֵי אַשֶׁר after that, with the finite verb Deuteronomy 24:4; Joshua 7:8; Joshua 9:16; Joshua 23:1; Joshua 24:20 +; without אַשֶׁר Leviticus 25:48; 1 Samuel 5:9. (The most common construction of אחרי is as a preposition with the infinitive construct) Joshua 2:7 וְאַחֲרֵי כֵן יִצְאוּ must be an error, either for אַחֲרֵי אֲשֶׁר or for כֵּן אַחֲרֵי אֲשֶׁר alone (notice אחריהם twice in the same verse); 2 Samuel 24:10 read אַחֲרֵי סָפַר see Dr.

4. with other prepositions: —

a. 1, 57 מֵאַחֲרֵי Chronicles 17:7 2 || מִן-אַחֲרֵי Samuel 7:8 (מֵאַחֲרֵי);

(α) from behind Genesis 19:26; 2 Samuel 2:23; from after i.e. from following after, usually with אוֹר or שׁוּב 1 Samuel 24:2; 2 Samuel 2:22, 2 Samuel 2:26, 2 Samuel 2:30; 2 Samuel 11:15; Joshua 22:16, Joshua 22:18, Joshua 22:23, Joshua 22:29; 1 Samuel 15:11 +; with other verbs of motion, as 1 עָלָה Samuel 14:46; 2 Samuel 20:2, 2 נָעְלָה Samuel 2:27, לָקַח Amos 7:15; 1 Chronicles 17:7, זָנְהָ Hosea 1:2; pregnantly

God has Israel in a place of persuasion, where they will have to witness the punishment of non-believers. Although all of Israel will be marked and sealed, they will face the horror of having to be present to witness the various techniques used to slaughter millions. If this is not a wake-up call to be looking for the Messiah, then it would appear that even the seal of the Lord would not be enough to bring them to faith. But this could never happen, which is the reason for the seal.

The persecution of the Tribulation Saints

“And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

“And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, “Do not harm the earth, the sea, or the trees till we have sealed the servants of our God on their foreheads.” Revelation 7:1-3

These are the one hundred and forty-four thousand who will watch all that occurs during the Great Tribulation. Israel is being convicted of non-belief, and God is now showing them their final warning or calling, depending on how you view it.

There are a few different descriptions of the Second Coming that show us the differences between the Rapture and the Second Coming.

Isaiah 30:21 thy ears shall hear a word מֵאַחֲרֶיךָ coming from behind thee, Jeremiah 9:21 [Jeremiah 9:22] (that is נָפַל, see Jeremiah 9:21a [Jeremiah 9:22a]) 1 Samuel 13:7 LXX of Lucian (Lag.) We Dr חָרְדוּ מֵאַחֲרָיו (β) denoting position (מן = off, on the side of; see מן behind Exodus 14:19 (twice in verse); Joshua 8:2, Joshua 8:4, Joshua 8:14; 1 Kings 10:19; Nehemiah 4:7 [Nehemiah 4:13] (2) מֵאַחֲרֵי ל (γ) of time (rare) † Deuteronomy 29:21 [Deuteronomy 29:22]; Ecclesiastes 10:14; 2 מֵאַחֲרֵי כֵן Samuel 3:28; 2 Samuel 15:1; 2 Chronicles 32:23.
b. 2 מֵאַחֲרֵי Samuel 5:23; 2 Kings 9:18 2 מֵאַחֲרֵי סֹב Kings 9:19; Zechariah 6:6.
c. † מֵאַחֲרֵי Ezekiel 41:15 beside, at the back of.

† אַחֲרֵי Adjective Proverbs 28:23 (si vera lectio). אַחֲרֵי a man that turneth backwards (compare Jeremiah 7:24) so Jos Ki De Olp. 429 (doubtfully) Now Sta§ 301 b: according to Ew§ 220 a Hi an abnormal adverb = afterwards, LagPr conjectures בְּאַחֲרוֹ compare Greek Version of the LXX ὀδούς.

Remnant- New Testament first usage

a remnant, remains: Romans 9:27 R G, where it is equivalent to a few, a small part; see ὑπόλειμμα. (the Sept., Galen.)

Remnant – New Testament second usage

a remnant: Romans 11:5. (Herodotus 1, 119; Plutarch, de profect. in virtut. c. 5; for 2 אַחֲרֵי Kings 19:4.)

See related Aramaic BDB entry H311.

https://www.blueletterbible.org/search/search.cfm?Criteria=remnant&t=NKJV#s=s_primary_45_1

Brown-Driver-Briggs Hebrew and English Lexicon, Unabridged, Electronic Database.

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BLB Scripture Index of Brown-Driver-Briggs

The Day of the LORD Zechariah 14⁴

(cf. Ezek. 38; 39; Mark 13; Rev. 20—22)

1 Behold, the day of the LORD is coming,
And your spoil will be divided in your midst.

2 For I will gather all the nations to battle against Jerusalem;

The city shall be taken,

The houses rifled,

And the women ravished.

Half of the city shall go into captivity,

But the remnant of the people shall not be cut off from the city.

3 Then the LORD will go forth
And fight against those nations,
As He fights in the day of battle.

4 And in that day His feet will stand on the Mount of Olives,
Which faces Jerusalem on the east.

And the Mount of Olives shall be split in two,

From east to west,

Making a very large valley;

Half of the mountain shall move toward the north

And half of it toward the south.

5 Then you shall flee through My mountain valley,
For the mountain valley shall reach to Azal.

Yes, you shall flee

As you fled from the earthquake

In the days of Uzziah king of Judah.

Thus the LORD my God will come,

And all the saints with You.[fn]

6 It shall come to pass in that day

That there will be no light;

The lights will diminish.

7 It shall be one day

Which is known to the LORD—

Neither day nor night.

But at evening time it shall happen

That it will be light.

⁴ <https://www.biblestudyproject.org/bible-study-library/the-future-the-afterworld-and-eternity/the-rapture/>

8 And in that day it shall be
That living waters shall flow from Jerusalem,
Half of them toward the eastern sea
And half of them toward the western sea;
In both summer and winter it shall occur.
9 And the LORD shall be King over all the earth.
In that day it shall be—
“The LORD is one,”^[fn]
And His name one.